2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

with the sticks or *būṣ* as fuel. Here, too, are set up the household granaries.

The houses, especially the better-built ones, admirably suit the Egyptian climate. There is only one thing lacking to make them really pleasant places to live in, and that is greater cleanliness within the houses themselves and without in the streets. The salvation of the people lies in the fact that they lead essentially an outdoor life, the houses being regarded almost solely as places to sleep and cook in; otherwise the mortality would be considerably higher than it is.

FIG. 7. VIEW OVER THE HOUSE-TOPS

I know how comfortable a well-kept house of the better kind can be, having lived in one for five months. This house stood on a high mound formed by the *débris* of earlier buildings; for in Egypt, when a house has collapsed or has been pulled down, the mass of rubbish is not necessarily removed, but when it has been sufficiently levelled another house is erected on the top of it. The whole of the upper floor of this house was placed at my disposal, my apartments consisting of a small bedroom and a sitting-room. The latter had two unglazed but shuttered windows, from which I could look over the tops of the neighbouring houses and be a spectator of the varied life on the roofs. Outside the rooms was a partly covered passage, from which a glorious view of the sunsets could be obtained.

The villages are intersected by narrow lanes—in most cases they

BIRTH AND CHILDHOOD

I suggest that it may possibly be a way of emphasizing the fact that the boy has now definitely joined the male community by undergoing this operation, and that therefore he is no longer under the control of his mother and her female relatives. This is a pure guess, and is brought forward only as a possible explanation of this somewhat curious custom.

It is a common belief all over Egypt that the souls of twins when they have passed babyhood often leave their bodies at night and enter the bodies of cats. These animals, therefore, are usually very kindly treated. The following stories were told me in connexion with this belief, and my informant declared that they were true and that he knew the people concerned.

In a small village in Asyūṭ Province there was a boy who was one of twins, his twin, however, being dead. One night a cat came to a house and clambered on to the flat roof, upon which were some of the usual mud granaries. Some *kishk*, which is made of wheat mixed with milk, dried in the sun, and then cut up, was stored in one of these receptacles. It is often offered to visitors as a great delicacy. The cat knocked the lid off the granary which contained the *kishk*, jumped into it, and began to eat some of the contents. A member of the household happened to go on to the roof, and, seeing the granary uncovered, immediately put the lid on it without noticing that the cat was inside. It remained covered for three days, keeping the cat a prisoner. During this period the boy mentioned above remained motionless and unconscious on his bed, his soul being in the body of the imprisoned cat.

After the third day some visitors arrived at the house where was the granary in question, and one of the family went to get some of the *kishk* out of it to offer the guests. When the lid was removed the cat jumped out and ran away. Immediately after this the soul of the twin returned to his body, and he rose from his bed quite well.

One evening a cat in whose body the soul of a twin happened to be temporarily incarnate was struck on the head by a woman. On the following day the twin in question came to this woman and accused her of striking him the previous night, pointing out to her exactly where she had hit him, and complaining that the blow had caused him considerable pain.

If a cat is killed while the soul of a twin is in its body the twin dies also. For this reason cats are rarely killed.

INDUSTRIES AND MARKETS

hours and then left to go out. The vessels are removed from the oven when they are cold.

The water-jars (*balālīṣ*) manufactured at this place are entirely hand-made, and for this process a circular hollow in the ground, such as has been described previously, is used. Large, shallow saucers and bowls are made in the same way.

A large lump of clay, sufficient to form the whole *ballāṣ*, is placed in the hollow, and beaten into a preliminary shape with the cottage-loaf-shaped clay implement. The curved piece of wood is also used here to beat up the sides of the vessel. When bowl and saucers are being made the rims are beaten into shape with it likewise. A *garūt* is used to cut off any superfluous clay that may appear during the formation of the *ballāṣ*. These jars are then left to sun-bake for a short time before the rim is added with the aid of the wheel. The *balālīṣ* are baked for the same length of time as the *ziyār*.

I asked a potter who worked with the wheel how long it took to become proficient in the art, and he told me that he had learned it from his father, and had taken five years to become really skilled in his work. He, however, said that if he had learned it from some one else it would have taken him ten years to become an expert. His father, he remarked, was a good teacher as well as a very skilful workman.

The granaries, which are usually erected on the roofs of the houses, are made by the women out of clay and chopped straw, well mixed together. Each granary takes some time to complete, as it can only be made piecemeal. The finished portion must remain exposed to the sun until it is fairly dry before another can be added. When the whole is constructed it is left in the sun to harden thoroughly.

The granary has a circular opening at the top, covered by a clay lid, while near the base there is a small opening which is closed with a mud stopper. This latter opening is used when the supply of grain in the granary is low, the grain being more easily extracted through it than through the opening at the top, for many such granaries are from four to five feet high.

These granaries are usually roughly circular, with straight sides, the top slightly domed; but in some parts of Egypt many of them are globular, a shape possibly derived from certain basket granaries described below. Farther south, near el-Kāb, I saw some much

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MR13 Fellahin MR13
Upper Egypt

larger granaries, which stood on the ground. They, again, were made of sun-baked clay. Many of these must have been from seven to eight or ten feet high.

Brick-making is also an important industry. The clay is mixed with chopped straw, and is prepared and kneaded as for pottery-making (see above, pp. 135, 151). So far as I know, men only are employed in this work. The bricks are shaped in a wooden mould with a handle, and are left on the ground to sun-bake (Fig. 81). Most of the houses of the *fellāḥīn*, and even some of the better-class residences, are built with these crude bricks, though the owners of the latter type of house more usually prefer to use fire-baked bricks.

FIG. 81. BRICKS LEFT TO SUN-BAKE: WOODEN MOULD WITH HANDLE IN FOREGROUND

When the walls are being built each bricklayer is assisted by a fellow-workman, who stands below and throws up to him one brick at a time (Fig. 82). I have often watched walls being built in this way, and I do not remember ever seeing a bricklayer miss a catch!

I have referred more than once in preceding chapters to fuel manufactured out of cow- or buffalo-dung. This dung is made into round, flat cakes by the women and young girls. Very young children are often to be seen in the villages, their hands and arms plastered with dung, busily engaged in making these cakes, which

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Upper Egypt

AGRICULTURE AND HARVEST RITES

The corn is cut with a primitive sickle (Fig. 101), and is immediately tied up into small sheaves, which are carried to the threshing-floor on the backs of camels (Fig. 102). The threshing-floor is usually a bare place near the fields, and here the corn is piled up in great heaps.

The threshing is done with a sledge-like machine, called *nōrag*, drawn by oxen. It consists of a wooden frame, on which the driver sits, and solid iron wheels which are passed over and over the corn, breaking up the stalks and separating the grain from the husks (Fig. 103). The broken stalks are collected and packed into net sacks, which are carried off on the backs of donkeys (Fig. 104). The grain, which is, of course, still mixed up with chaff, is piled up in heaps ready for winnowing. This takes place out of doors, the grain being thrown up into the air with a large wooden fork or a wooden spade (Fig. 105). The wind carries off the chaff, the grain falling below in a heap (Fig. 106). A second process is necessary in order to clear the grain entirely of chaff, and so it is carefully sifted in large sieves. The grain is then piled up into heaps, over which palm-branches are sometimes placed to prevent the wind from blowing any of it away. The heaps are left standing all night, and late in the evening it is customary for the owner to place flat, round loaves of bread among the grain, these loaves being the perquisite of the man who, on the following morning, carries it to the owner's granaries.

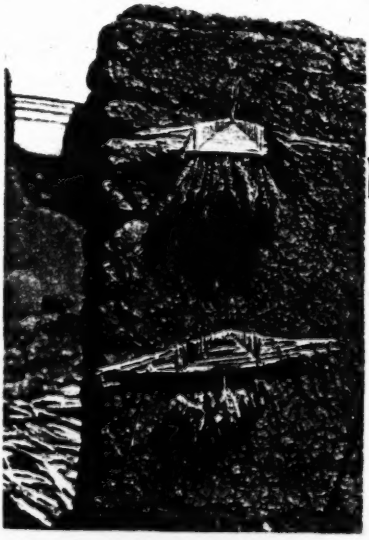

FIG. 99. TWO 'BRIDES OF THE CORN,' THE UPPER ONE NEW, THE LOWER SOME YEARS OLD

The granaries are usually situated on the roofs of houses, and are made of clay or basket-work.[1]

It is the custom to pay all the harvesters in kind (Fig. 107), and

[1] See pp. 153 f., 158.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

down round the grinding stones on to the dirty ground it can hardly be called pure or clean! Fortunately there is in most villages at

256

[462
291
241]

FIG. 110. WOMAN WINNOWING WITH THE HANDS

[251]

FIG. 111. A HAND-MILL

least one mill worked by steam, and the women take their flour there to be ground for a second time. During this process many of the impurities are removed from the flour.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt
Copts MR10

THE FELLĀḤĪN OF UPPER EGYPT

F 776 755 considered the more efficacious in an inscribed charm of this character. Names and words, evidently ancient, the meanings of which are now quite lost, often occur in modern Egyptian inscribed charms.

C 755 Here is a cure for dry scabs on the skin, given me by a Coptic magician. Early in the morning, before washing or eating, pass one finger over the front teeth and then rub it over the scabs. This should be repeated three, five, or seven times, accompanied by the repetition of the following words: "O dry scab, come into two pieces, and go to the skin of a dog."

A man whom I have known for several years was suffering from a dry scab on his left wrist, so he went to a doctor for a remedy, but the scab did not disappear. On returning to his village he spoke to the Coptic magician who also resided there, and told him about his complaint. The magician advised the treatment described above, and after carrying out these instructions the scab, so the man told me, quickly disappeared!

F 755 The following is another cure for the same complaint. Get a pod of lupine after the harvest, and after the seeds within it have been prepared for food. Then press the pod with one finger three, five, or seven times, repeating meanwhile the same words as in the previous cure. The lupine is prepared for food by frequent immersion in hot water; the water is then drained off, and the lupines mixed with salt. They will then keep for a considerable time.

F 752 351

F 755 If a child has a cough the mother may go to a magician, who takes one of the narrow leaves off a palm-branch and writes a charm on it. He then rolls up the leaf, tying it with a string which is long enough to hang round the child's neck (Fig. 125). I have seen several children wearing these supposed cures for a cough, and I have one or two in my possession.

In Asyūṭ Province I was told that three leaves must be plucked from a palm-tree that has been inherited by the sick child's family from a relative, and that the following charms should be written on each leaf:

F [776]

"Samkin, Samkin, Samkin.
Sam'akin, Sam'akin, Sam'akin.
Sam'ukin, Sam'ukin, Sam'ukin."[1]

"Go away, coughing, for the sake of the Mighty God, and leave as soon as you can."

[1] These are said to be Syrian names of God.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

times the pigeon-houses are painted with simple white designs. This is done, so I was told in one or two villages, because the birds like it, and it draws them back to their own houses! Pigeons are kept chiefly for the sake of the dung, which is considered to be a valuable fertilizer for the fields. Probably, however, more harm than good is done to the crops by the breeding of these birds, for they accumulate in large flocks when the corn is ripening, and are with difficulty dispersed by men and boys armed with slings and stones.

FIG. 6. A VILLAGE HOUSE OF THE BETTER SORT

The houses of the peasants, in many cases mere hovels, are made of crude bricks, sometimes covered over with mud plastering. In the better houses (see Fig. 6) there is generally a flight of steps leading to an upper story, where there may be a sitting-room (*mandareh*), furnished with benches (called *dikak*, singular *dikkeh*), which are covered with rugs and supplied with cushions. The room in which the foodstuffs are kept is also usually in this upper story. The flat roof (Fig. 7) is a pleasant place on which to sit and watch the life in the streets below; it also serves as a hen-run, dog- and cat-run, a drying-ground, and is put to other utilitarian purposes. Here, for example, are stored huge bundles of sticks and dry maize-stalks (called *būṣ*), together with quantities of cakes of cow- and buffalo-dung, neatly stacked in rows, which are used

material is used, that is to say the nearest available earth. Thus large holes have been created, which have been dug deeper and wider, and have then filled up with water. These are the *birkas* or village ponds, which serve as drinking-troughs for animals, as swimming-pools for children, and sometimes as sources of water for the housewife.

The Government has had fifty-odd of these hotbeds of disease filled in, not without meeting opposition from the fellaheen, whose habits and customs have thus been disturbed. Eighteen such ponds needed 10,000 cubic metres of earth.

Not far from the *birka*, still outside the village, is the *gurn*, or winnowing and threshing-floor. This is a flat patch of ground covered with cow-dung and earth, which has been levelled and trodden down. Its size is proportionate to the number of families that use it. The *gurn* is common property, and nobody can appropriate it. It is big enough for ten groups to work at a time, until all have winnowed their corn. It also serves as a public square for meetings, though often an adjacent piece of waste ground supplements it for this purpose. Not far away can be seen a great rubbish heap made of dirt, dung and carrion. This heap would overtop the houses, if the dogs and birds of prey did not come regularly to reduce it, and if the fellaheen did not take manure from it. It would be an even greater danger to public health than the *birka*, if the sun did not disinfect it.

Still outside the village, particularly in the Fayum and in Middle Egypt, there may be square towers, as much as thirty feet high, banded in black and white. Their heavy base, seven yards by four, gives them the appearance of forts, but they are in fact pigeon-cotes. You can see them assailed, at sunset, each by a cloud of from fifteen to twenty thousand pigeons coming back to roost after feeding among the fields. The construction of these "houses", requiring an outlay of from L.E. 200 to L.E. 300 each, is a specialised trade. It is beyond the means of our fellaheen, and can be undertaken only by an *omda* or big landowner. In the South a pigeon-cote is often built on a corner of the rooftop, thus raising the skyline of the village; but as a rule these houses with pigeon-cotes, whether built-on or independent, do not form part of the village itself. They stand apart, and can be distinguished by their extra storey, their more pretentious appearance, and their gardens. Such are the owner's villa on an *ezba*, or

231
343 in bigger villages the house of a notable or a successful merchant.

251 Within easy reach of the village on the side facing the
343 fields are the *shoonas* or depôts for storing crops, together with offices and officials' houses, and the *ilzamiya* or compulsory school.

344 Now let us go inside the village. In a clean and access-
485 ible corner, better cared for than all the other houses, there may be sometimes a "rest-house" or *madyafa* of two or three rooms, kept by the *omda* for the use of Government officials and travellers. This building belongs either to the Irrigation Department or to the Ministry of the Interior. There are Government rest-houses in about 400 villages.

361 Let us penetrate to the heart of the little town. What
363 we have seen up to now has given us no idea of what to expect. All is dust and disorder. There is no plan or system, and not a single straight line. The only thing in common with a modern city is the congestion due to lack of building space. The alleys, strewn with dung and rubbish, are so narrow that three people cannot walk abreast; they are less than two yards wide. There is no hope of driving through, and hardly of riding through on donkey-back. However, in some places where there is more movement, the buildings are of necessity less crowded, as in front of the *omda's*
[366] house or the school, and in the business quarter, which
366 contains the little open shops of the tailor, the grocer, the potter, and the weaver, and, if the village is large enough, a café. There are many villages without a single shop, so that it is impossible to buy anything at all, except from an
[443] occasional pedlar. In some villages the system of barter is still in use, corn, for example, being exchanged for salt.

491 No main road ever goes through a village as in England
363 or France. The hamlet is a compact mass of buildings,
361 standing aside from the road, canal or river; wheeled vehicles cannot enter it. That is why so few foreigners, missionaries and, indeed, well-to-do Egyptians except the *'omda* and the *sarraf*, know anything of its inner life. To get a picture of
622 this, we must first describe the leading characters.
647 We have already met the *'omda* and the *sarraf*, who link the fellah to the Government, and the *nazir*, his link with the
443 landowner. Another connection with the civilised world is
563 provided by the *baqqal*, often a Greek, who performs the